

THE PRIEST'S NEW CLOTHES: EXPLORING ZECHARIAH 3:1–7 AS A BACKDROP TO PAUL'S DOCTRINE OF BAPTISM

SCJ OUTLINE

- Premise
 - Zech 3:1–7 fits the imagery presented by Paul
 - Paul's imagery is not expressed in Jesus's teaching
 - Paul's imagery must come from some source
 - Zech 3:1–7 fits that source (among others)

- Methodology: compare and contrast Zech 3:1–7 with Paul's baptism theology
 - Exegete Zech 3:1–7
 - 4 main characters:
 - Satan (the accuser)
 - YHWH (the divine judge)
 - Joshua (the defendant)
 - The angels (the audience/the bailiff)
 - Conflict:
 - The accusation of Joshua
 - Conflict resolution:
 - The changing of Joshua's clothes to clean garments
 - The message:
 - spiritual renewal
 - 3 Comparisons
 - The removal of filth
 - Being clothed in righteousness
 - Continual living in godliness/cleanliness

- Analysis
 - Physical uncleanness represents spiritual impurity
 - The act of becoming clean is passive in both Zech 3:1–7 and in baptism

- Clothed in righteousness denotes a divine transformation
- One item is removed and replaced with a new, better item
- Cleanliness is based on a moral condition

- Objections
 1. Zech 3:1–7 is never mentioned in Paul’s letters
 2. Paul is more concerned with resurrection imagery than clothing imagery

- Conclusion
 - 4 main themes
 - The Lordship of YHWH
 - Sin and punishment/justice
 - Turning to YHWH
 - YHWH’s grace, love, and forgiveness
 - Each of these themes fit both Zech 3:1–7 and Paul’s doctrine of baptism
 - Just as the priest was given new clothes, so too is the royal priesthood of the NT church